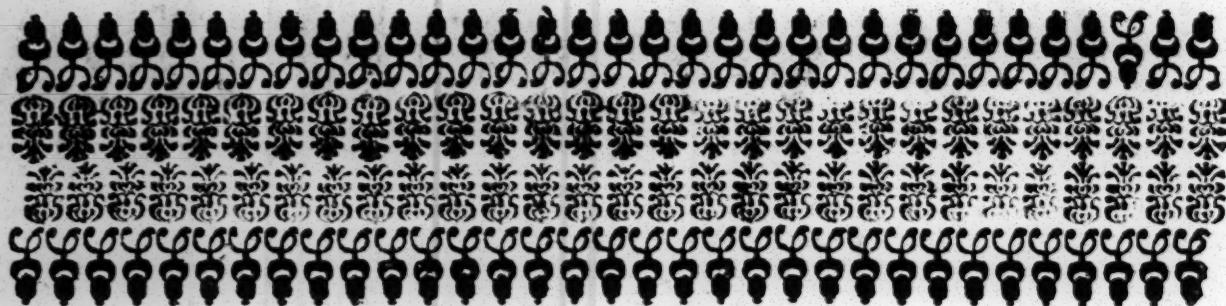

IVVENILIA:
OR
CERTAINE
PARADOXES,
AND
PROBLEMES,
WRITTEN BY
I. DONNE.

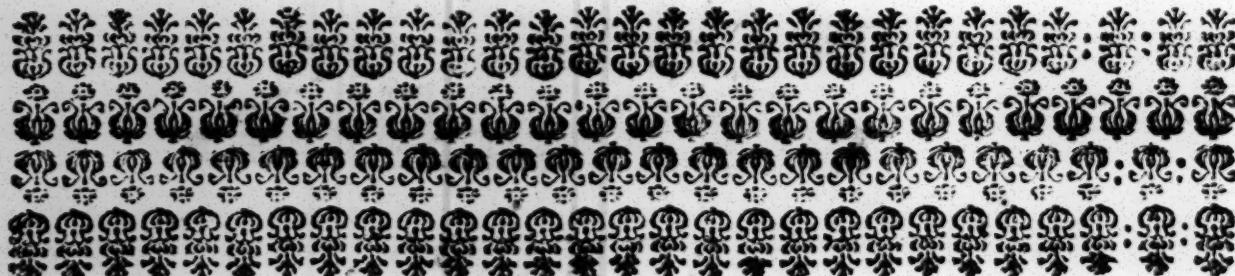


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PARADOXES.

- I. A Defence of Womens Inconstancy.
- II. That Women ought to Paint.
- III. That by Discord things increase.
- IV. That Good is more common than Euill.
- V. That all things kill themselues.
- VI. That it is possible to find some vertue in some Women.
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PARADOXES,

I.

A Defence of Womens Inconstancy.



Hat Women are *Inconstant*, I with any man confess, but that *Inconstancy* is a bad quality, I against any man will maintaine: For euery thing as it is one better than another, so is it fuller of *change*; The *Heauens* themselues continually turne, the *Starres* moue, the *Moone* changeth; *Fire* whirleth, *Aire* flyeth, *Water* ebbs and flowes, the face of the *Earth* altereth her lookes, *time* staies not; the Colour that is most light will take most dyes: soe in Men, they that haue the most reason are the most intolerable in their designes, and the

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the darkest or most ignorant, doe seldomest change; therefore Women changing more than Men, haue also more *Reason*. They cannot be immutable like stockes, like stones, like the Earths dull Center; Gold that lyeth still, rusteth; Water, corrupteth; Aire that moueth not, poysoneth; then why should that which is the perfection of other things, be imputed to Women as greatest imperfection? Because thereby they deceiue men. Are not your wits pleased with those iests, which coozen your expectation? You can call it Pleasure to be beguild in troubles, and in the most excellent toy in the world, you call it Treacherie: I would you had your *Mistresses* so constant, that they would neuer change, no not so much as their smocks, then should you see what sluttish vertue, *Constancy* were. *Inconstancy* is a most commendable and cleanly quality, and Women in this quality are farre more absolute than the Heauens, than the Starres, Moone, or any thing beneath it; for long obseruation hath

PARADOXES.

hath pickt certainty out of their mutability. The Learned are so well acquainted with the Starrs, Signes and Planets, that they make them but Characters, to read the meaning of the Heauen in his own forehead. Euery simple Fellow can bespeake the change of the *Moon*: a great while beforehand: but I would faine haue the learnedst man so skilfull, as to tell when the simplest Woman meaneth to varie. Learning affords no rules to know, much lesse knowledge to rule the mind of a Woman: For as *Philosophy* teacheſh us, that *Light things do alwayes tend upwards, and heauy things decline downward*; Experience teacheth vs otherwise, that the disposition of a *Light Woman*, is to fall downe, the nature of Women being contrary to all Art and Nature. Women are like *Flies*, which feed among vs at our Table, or *Fleas* sucking our very blood, who leaue not our most retired places free from their familiarity, yet for all their fellowship will they neuer be tamed nor commanded by vs. Women are like

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like the *Sun*, which is violently carried one way, yet hath a proper course contrary: so though they, by the mastery of some ouer-ruling churlish husbands, are forced to his *Byas*, yet haue they a motion of their owne, which their husbands neuer know of. It is the nature of nice and fastidious minds to know things onely to be weary of them: Women by their slye *changeableness*, and pleasing doubleness, preuent euen the mislike of those, for they can neuer be so well knowne, but that there is still more vnknowne. Euery Woman is a *Science*; for hee that plods vpon a Woman all his life long, shall at length find himselfe short of the knowledge of her: they are borne to take downe the pride of wit, and Ambition of wisdome, making *fooles* wise in the aduenturing to winne them, *wisemen* *fooles* in conceit of losing their labours; witty men starke mad, being confounded with their *vncertainties*. *Philosophers* write against them for spite, not desert, that ha-
uing attained to some knowledge in all o-
ther

PARADOXES.

ther things , in them onely they know nothing, but are merely ignorant : *Actiu*: and *Experienced* men raile against them, because they loue in their liuelesse & decrepit age, when all goodness leaues them. These enuious *Libellers* ballad against them , because hauing nothing in themselues able to deserue their loue , they maliciously discommend all they cannot obtaine, thinking to make men beleue they know much , because they are able to dispraise much , and rage against *Inconstancy* , when they were neuer admitted into so much fauour as to bee forsaken. In mine Opinion such Men are happy that Women are *Inconstant*, for so may they chance to be beloued of some excellent Women (when it comes to their turne) out of their *Inconstancy* and mutability though not out of their owne desert. And what reason is there to clog any Woman with one Man, be he neuer so singular? Women had rather , and it is farre better and more Iudicall to enjoy all the vertues in seuerall

B

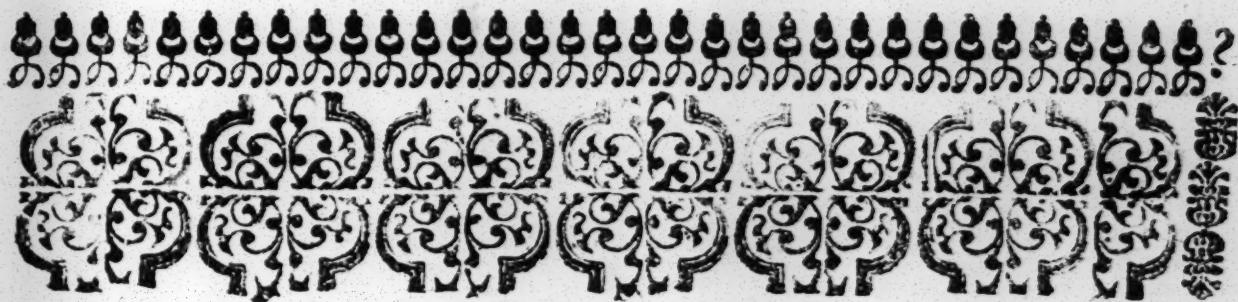
Men,

PARADOXES.

Men, than but some of them in one, for otherwifethey lose thair taste, like diuerse sorts of meate minced together in one dish: and to haue all excellencies in one Man (if it were possible) is *Confusion* and *Diuersity*. Now who can deny, but such as are obstinately bent to vnderualue their worth, are those that haue not soule enough to comprehend their excellency, Women being the most excellentest Creatures, in that Man is able to subiect all things else, & to grow wise in euery thing, but still persistis a foole in Woman? The greatest Scholler if he once take a wife, is found so vnlearned, that he must begin his *Hornebooke*, and all is by *Inconstancy*. To conclude therefore; this name of *Inconstancy*, which hath so much beene poisoned with slaunders, ought to be changed into *variety*, for the which the world is so delightfull, and a Woman for that the most delightfull thing in this world.

II. *That*

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II.

That Women ought to Paint.

Womennesse is Lothsome : can that be so which helps it ? who forbids his beloued to gird in her waft ? to mend by shooing , her vneuen lamenesse ? to burnish her teeth ? Or to perfume her breath ? yet that the *Face* be more precisely regarded, it cernes more : For as open confessing sinners are alwayes punished , but the wary and concealing offendours without witnesse doe it also without punishment ; so the secret parts needs the lesse respect ; but of the *Face* , discouered to all Examinations and suruayes , there is not too nice a Jealousie. Nor doth it onely draw the busye eyes,

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eyes, but it is subiect to the diuineſt touch of all, to *kissing*, the ſtrange and myſticleſſe vniōn of ſoules. If ſhe ſhould proSTITUTE her ſelfe to a more vneworthy Man than thy ſelfe, how earneſtly and iuſtly wouldſt thou exclaime? that for want of this eaſier and ready way of repairing, to betray her body to ruine & deformity (the tyrannoſe *Rauifers*, and ſodaine *deflourers* of all Wo-men) what a heynous Adultery is it? What thou loueſt in her *face* is *colour*, and *painting* giues that, but thou hateſt it, not because it is, but because thou knoweſt it. Foole, whom Ignorance makes happy, the Starres, the Sunne, the Skye whom thou admireſt, alas, haue no *colour*, but are faire because they ſeeme to be coloured: if this ſeeming will not ſatisfye thee in her, thou haſt good assurance of her *colour*, when thou feeleſt her *lay* it on. If her *face* be *painted* on a Boord or Wall, thou wilt loue it, and the Boord, and the Wall: Canſt thou loath it then when it ſpeakes, ſmiles, and kiſſes, because it is *painted*? Are wee not

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not more delighted with seeing Birds , Fruites , and Beasts *painted* than wee are with naturalls ? And doe wee not with pleasure behold the *painted* shape of monstres and Diuell's , whom true , wee durst not regard ? Wee repaire the ruines of our houses , but first cold tempests warnes vs of it , and bytes vs through it ; wee mend the wracke and staines of our Apparell , but first our eyes , and other bodies are offended; but by this prouidence of Women, this is preuented. If in *kissing* or *breathing* vpon her , the *painting* fall off , thou art angry , wilt thou bee so , if it sticke on ? Thou didst loue her , if thou beginnest to hate her , then 'tis because shee is not *painted*. If thou wilt say now , thou didst hate her before , thou didst hate her and loue her together , be constant in something , and loue her who shewes her great *loue* to thee , in taking this paines to seeme *louely* to thee.

III. *That*

PARADOXES.



III.

*That by Discord things
increase.*

*Nullos esse Deos inane Cælum
Affirmat Cælius, probatq; quod se
Factum vidit, dum negat hæc, beatum.*

SO I affeuerē this the more bold-
ly, because while I maintaine
it, and feele the *Contrary repug-
nancies* and *aduerset fightings* of
the *Elements* in my Body, my Body in-
creaseth; and whilst I differ from com-
mon opinions by this *Discord*, the number
of my *Paradoxes* increaseth. All the rich
benefits we can frame to our selues in
Concord,

PARADOXES.

Concord, is but an *Euen* conseruation of things; in which *Euennesse* wee can expect no *change*, no *motion*; therefore no *increase* or *augmentation*, which is a *member* of *Motion*. And if this *unitie* and *peace* can giue *increase* to things, how mightily is *discord* and *warre* to that purpose, which are indeed the onely ordinary *Parents of Peace*. *Discord* is neuer so barren that it affords no fruit; for the *fall* of one *estate* is at the worst the *increaser* of another, because it is as impossible to find a *discommodity* without *aduantage*, as to find *Corruption* without *Generation*: But it is the *Nature* and *Office* of *Concord* to *preserue* onely, which property when it leaues, it differs from it selfe, which is the greatest *discord* of all. All *victories* & *Emperies* gayned by *warre*, and all *Judicall* decidings of doubts in *peace*, I doe claime children of *Discord*. And who can deny but *Controuersies* in *Religion* are growne greater by *discord*, and not the *Controuersie*, but *Religion* it selfe: For in a *troubled misery* Men are alwaies more *Religious* than in a *secure peace*.

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peace. The number of *good* men, the onely charitable nourishers of *Concord*, wee see is thinne, and daily melts and waines ; but of *bad discording* it is infinite, & growes hourely. Wee are ascertained of all *Disputable* doubts onely by *arguинг* and differing in *Opinion*, and if formall *disputation* (which is but a painted, counterfeit, and dissembled *discord*) can worke vs this benefit, what shall not a full and maine *discord* accomplish ? Truly me thinkes I owe a *devotion*, yea a *sacrifice* to *discord*, forecasting that *Ball* vpon *Ida*, and for all that businesse of *Troy*, whom ruin'd I admire more than *Babylon*, *Rome*, or *Quinzay*, remoued *Corners*, not only fulfilled with her *fame*, but with *Citties* and *Thrones* planted by her *Fugitives*. Lastly, betweene *Cowardice* and *despaire*, *Valour* is gendred ; and so the *Discord of Extreames* begets all vertues, but of the *like things* there is no issue without a miracle :

Uxor pessima, pessimus marius
Miror tam male conuenire.

He wonders that betweene two so like,
there

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there could bee any *discord*, yet perchance for all this *Discord* there was nere the lesse *Increase*.



IV.

That good is more common than euill.



Haue not beene so pittifullly tired with any *vanity*, as with silly *old Mens* exclaiming against these times, and extolling theirowne: Alas! they betray themselues, for if the *times* bee *changed*, their manners haue changed them. But their senses are to *pleasures*, as *ficke Mens* tastes are to *Liquors*; for indeed no *new thing* is done in the *world*, all things are what, and as they were, and *Good* is as euer it was, more plenteous, and must of necessity bee *more common than Euill*, because it hath this

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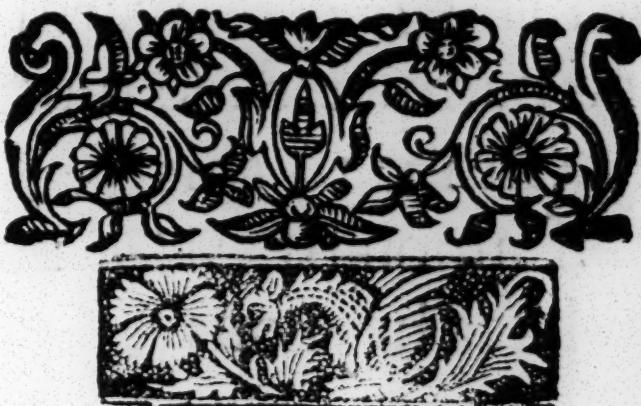
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PARADOXES.

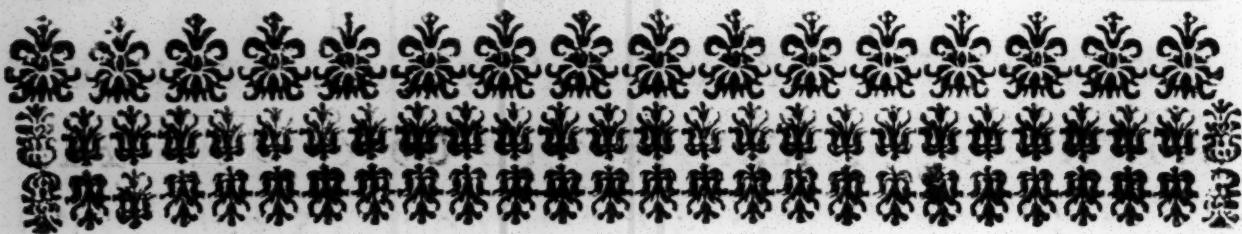
for *nature* and *perfection* to bee *common*. It makes *Loue* to all *Natures*, all, all affect it. So that in the *Worlds* early *Infancy*, there was a time when nothing was *Euill*, but if this *World* shall suffer *dotage* in the extreameſt *Crookedneſſe* thercof, there ſhalbe no time when nothing ſhall bee *good*. It dares appeare and ſpread, and glifter in the *World*, but *Euill* buries it ſelfe in night and darke-nesſe, and is chaſtised and ſuppreſſed when *Good* is cheriſhed and rewarded. And as *Imbroderers*, *Lapidaries*, and other *Artifans*, can by all things adorne their workes; for by adding better things, the better they ſhew in *Lushand* in *Eminency*; ſo *Good* doth not onely proſtrate her *Amiableneſſe* to all, but refuſes no end, no not of her vtter con-trary *Euill*, that ſhe may bee the more *com-mon* to vs. For *Euill* manners are *Parents* of good *Lawes*; and in euery *Euill* there is an *excellency*, which (in common ſpeech) we call *good*. For the fashions of *habits*, for our mouing in *gestures*, for phrases in our ſpeech, wee ſay they were *good* as long as they were uſed, that is, as long as they were *common*;

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common; and wee eate , wee walke , onely when it is , or seomes good to doe so. All faire, all profitable , all vertuous , is good, and these three things I thinke embrace all things , but their vtter contraries ; of which also faire may be rich and vertuous ; poore , may bee vertuous and faire ; vicious, may be faire and rich ; so that Good hath this good meanes to be common , that some subiects she can possesse entirely ; and in subiects poysoned with Euill , she can humbly stoope to accompany the Euill. And of Indifferent things many things are become perfectly good by being Common , as Customes by vse are made binding Lawes. But I remember nothing that is therefore ill , because it is Common , but Women , of whom also ; They that are most Common , are the best of that Occupation they profess.



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V.

*That all things kill
themselves.*

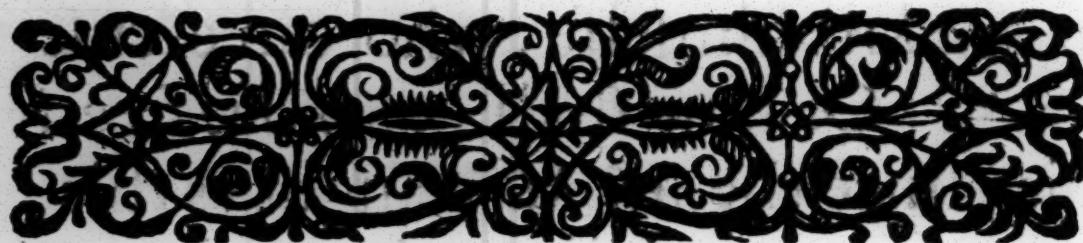

O affect, yea to effect their owne death all liuing things are importun'd, not by *Nature* onely which perfects them, but by *Art* and *Education*, which perfects her. *Plants* quickened and inhabited by the most vnworthy *soule*, which therefore neither will nor worke, affect an *end*, a *perfection*, a *death*; this they spend their *spirits* to attaine, this attained, they languish & wither. And by how much more they are by mans *Industry* warm'd and cherished, and pampered; so much the more early they climbe to this *perfection*, this *death*. And if amongst *Men* not to defend be to kill, what a haynous *selfe-murther* is it, not

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not to defend it selfe. This defence because Beasts neglect, they kill themselues, because they exceed vs in *number, strength, and a lawlesse liberty*: yea, of Horses and other beasts, they that inherit *most courage* by being breed of *gallantest parents*, and by *Artificiall nursing* are bettered, will runne to their owne *deaths*, neither sollicited by *spurres* which they need not, nor by *honour* which they apprehend not. If then the *valiant* kill himselfe, who can excuse the *coward*? Or how shall *Man* bee free from this, since the *first Man* taught vs this, except we cannot kill our selues, because he kill'd vs all. Yet lest something should repaire this *Common ruine*, wee daily kill our bodies with *surfets*, and our minds with *Auguishes*. Of our *powers*, *remembering* kills our *memory*; Of *Affections*, *Lusting* our *lust*; Of *virtues*, *Giuing* kills *Liberality*. And if these things kill themselues, they doe it in their best and supreme *perfection*: for after *perfection* immediately followes *excesse*, which changeth the natures & the names, and

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and makes them not the same things. If then the best things kill themselves soonest, (for no *Affection* endures, and all things labour to this *perfection*) all trauell to their owne *death*, yea the frame of the whole *World*, if it were possible for *God* to be *idle*, yet because it *began*, must *dye*. Then in this *idlenesse* imagined in *God*, what could kill the *World* but it selfe, since *out of it, nothing is?*



VI.

*That it is possible to find some virtue
in some Women.*



Am not of that fear'd *Impudence* that I dare defend *Women*, or pronounce them good; yet wee see *Physitians* allow some *virtue* in euery *poysone*. Alas! why should we except *Women*? since certainly, they are good for *Physicke*

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Phyfickē at least, so as some wine is good for a feauer. And though they be the *Occasioners* of many sinnes, they are also the *Punishers* and *Reuengers* of the same sinnes : For I haue seldome seene one which consumes his *substance and body* vpon them, *escape diseases*, or *beggery* ; and this is their *Justice*. And if *sum cuique dare*, bee the fulfilling of all *Ciuill Justice*, they are *most iust*, for they deny that which is theirs to no man.

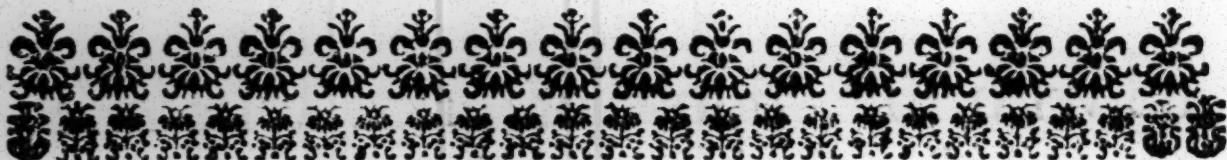
Tanquam non liceat nulla puella negat.

And who may doubt of great wisdome, in them, that doth but obserue with how much labour and cunning our *Iusticers* and other *dispensers* of the *Lawes* study to imbrace them : and how zealously our *Preachers* dehort men from them, only by vrging their *subtilties*, and *policies*, and *wisdom*, which are in them ? Or who can deny them a good measure of *Fortitude*, if he consider how *valiant men* they haue ouerthrown, & being themselues ouerthrown how much, and how patiently they *beare* ? And though they be most *intemperate* I care not, for I vndertooke to furnish them with

some

PARADOXES.

some vertue, not with all. *Necessity*, which makes euen bad things good, preuailes also for them, for wee must say of them, as of some sharpe pinching *Lawes*; If men were free from *infirmities*, they were needless. These or none must serue for *reasons*, and it is my great happinesse that *Examples* proue not *rules*, for to confirme this *Opinion*, the World yeelds not *one Example*.



VII.

*That Old men are more fantastique
than Young.*

 *HO* reades this *Paradoxe* but thinks me more *Fantastike* now, than I was yesterday, when I did not thinke thus: And if one day make this sensible change in men, what will the burthen of many yeares? To bee *fantastique* in young men is *conceptfull distemperature*,

PARADOXES.

rature, and a witty madnesse ; but in old men, whose senses are withered , it becomes naturall , therefore more full and perfect. For as when we sleepe our fancy is most strong ; so it is in Age, which is a slumber of the deepe sleepe of death. They taxe vs of Inconstancy, which in themselues young they allowed ; so that reproouing that which they did approoue , their Inconstancy exceedeth ours , because they haue changed once more than wee. Yea , they are more idlye busied in conceited Apparell than wee ; for we , when we are Melancholy , wee are blacke ; when lusty, Greene ; when forsaken , Tawney ; pleasing our owne inward affections , leauing them to others indifferent ; but they prescribe lawes , and constraine the Noble , the Scholler , the Merchant , and all Estates to a certaine habit. The Old men of our time haue changed with patience their owne bodies , much of their lawes, much of their languages ; yea their Religion, yet they accuse vs. To be amorous is proper and naturall in a Yong man , but in an old man most fantastike. And that

D

ridling

PARADOXES.

ridling humour of Jealousie , which seekes and would not find , which requires and repents his knowledge , is in them most common , yet most fantastike. Yea , that which falls neuer in *young men* , is in them most fantastike and naturall , that is , *Couetousnesse* ; euен at their iourneys end to make great prouision. Is any habit of *young men* so fantastike , as in the hottest sea-sons to be *double-gowned* or *hooded* like our *Elders* ? Or seemes it so ridiculous to weare long haire , as to weare none. Truly , as among the *Philosophers* , the *Skeptike* , which *doubts all* , was more contentious , than ei-ther the *Dogmatike* which *affirmes* , or *Aca-demike* which *denyes all* ; so are these vncer-taine *Elders* , which both calls them *fan-tastike* which follow others *inuentions* , and them also which are led by their owne hu-morous suggestion , more fantastike than other.

VIII. That

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VIII.

That Nature is our worst Guide.



Hall she be *guide* to all *Creatures*, which is her selfe one? Or if she also haue a *guide*, shall any *Creature* haue a better *guide* than wee? The affections of *lust* and *anger*, yea euen to *erre* is *Naturall*; shall we follow these? Can she be a good *guide* to vs, which hath *corrupted* not vs only but herselfe? Was not the *first man* by the desire of *knowledge* corrupted euen in the *whitest integrity* of *Nature*? And did not *Nature* (if *Nature* did any thing) infuse into him this desire of *knowledge*, & so this *Corruption* in him, into vs? If by *Nature*

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we shall vnderstand our *essence*, our *definition*, or *reason*, *noblenesse*, then this being alike common to all (the *Idiot* and the *wizard* being equally *reasonable*) why should not all men hauing equally all one *nature*, follow one course? Or if wee shall vnderstand our *inclinations*; alas! how vnable a guide is that which followes the *tempera-
ture* of our *slimie bodies*? for we cannot say that we deriue our *inclinations*, our *mindes*, or *soules* from our *Parents* by any way: to say that it is *all, from all, is error in reason*, for then with the first nothing remaines; or is a *part from all, is error in experience*, for then this *part* equally imparted to many children, would like *Gauell-kind lands*, in few generations become nothing; or to say it by *communication*, is *error in Diuinity*, for to communicate the *ability* of communicating *whole essence* with any but *God*, is vt-
terly *blasphemy*. And if thou hit thy *Fathers* *nature* and *inclination*, hee also had his *Fa-
thers*, and so climbing vp, all comes of one man, all haue one *nature*, all shall im-
brace.

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brace one course; but that cannot be, therefore our *Complexions* and whole *Bodies*, we inherit from *parentis*; our *inclinations* and *mindes* follow that: For our *mind* is heauy in our *bodies afflictions*, and reioyceth in our *bodies pleasure*: how then shall this *nature* gouerne vs, that is gouerned by the worst part of vs? *Nature* though oft chased away, it *will returne*; 'tis true, but those good *motions* and *inspirations* which bee our guides must be *wooed*, *Courted*, and *welcomed*, or else they *abandon* vs. And that old *Axiome*, *nihil inuita, &c.* must not be said thou *shalt*, but thou *wilt* doe nothing against *Nature*; so *unwilling* he notes vs to curbe our *naturall appetites*. Wee call our *bastards* alwayes our *naturall issue*, and wee define a *Foole* by nothing so ordinary, as by the name of *Naturall*. And that poore knowledge whereby we conceiue what *raine* is, what *wind*, what *Thunder*, we call *Metaphysicke*, *supernaturall*; such *small* things, such *no* things doe we allow to our pliant *Natures apprehension*. Lastly, by following her, wee lose

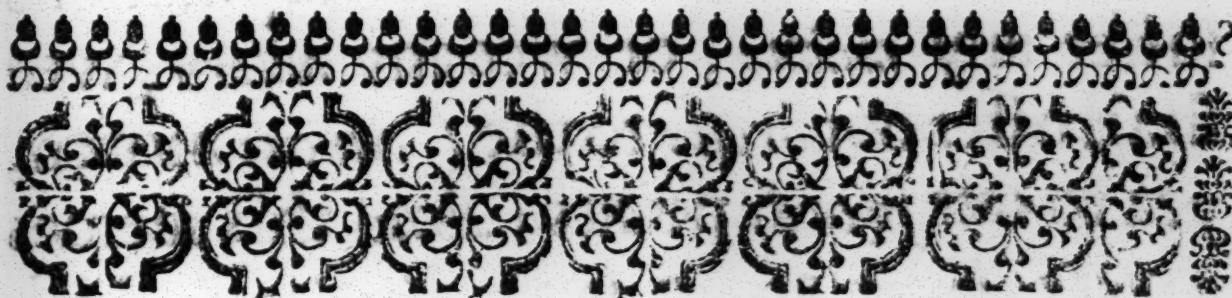
PARADOXES.

lose the pleasant , and lawfull *Commodities* of this *life* , for we shall drinke water and eate rootes , and those not sweet and delicate , as now by Mans *art* and *industry* they are made : wee shall lose all the necessities of *societies, lawes, arts, and sciences* , which are all the *workmanship* of *Man* : yea , we shall lacke the last *best refuge* of misery *Death* ; because no *death* is *naturall* : for if yee wil not dare to call all *death violent* (though I see not why *sickneses* be not *violences*) yet causes of all *deaths* proceed of the *defect* of that which *nature* made *perfect* , and would preserue , and therefore all against *nature*.



IX. That

PARADOXES.



IX.

That only Cowards dare Dye.



*Xtreames are equally remooued
from the meane ; so that headlong
desperatenesse as much offends true
valour , as backward Cowardice :
of which sort I reckon iustly all vn-inforced
deaths. When will your valiant man dye
of necessity ? so Cowards suffer what cannot
be auoided : and to runne into death *unim-
portun'd* , is to runne into the first condem-
ned desperatenesse. Will he dye when hee
is rich and happy ? then by liuing hee may
doe more good : and in *Afflictions* and *miser-
ies* , death is the chosen refuge of Cowards.*

Fortiter ille facit , qui miser esse potest.
But it is taught and practised among our
Gallants,

PARADOXES.

Gallants, that rather than our reputations suffer any *maime*, or wee any *miserie*, wee shall offer our *breasts* to the *Cannons* mouth, yea to our *swords* points: And this seemes a very *braue* and a very *climbing* (which is a *Cowardly*, *earthly*, and indeed a *very groueling*) *spirit*. Why doe they *chaine* these *slaves* to the *Gallyes*, but that they thrust their *deaths*, & would at euery loose leape into the *sea*? Why doe they take *weapons* from *condemned* men, but to barre them of that *ease* which *Cowards* affect, a *speedy death*. Truly this *life* is a *Tempest* and a *warfare*, and he which *dares dye*, to escape the *Anguish* of it, seemes to me, but so *valiant*, as he which *dares hang* himselfe, lest he bee *prest* to the *wars*. I haue seene one in that extremity of *Melancholy*, which was then become *Madnesse*, to make his owne *breath* an *Instrument* to stay his *breath*, and labour to choake himselfe; but alas, hee was *mad*. And we knew another that languished vnder the *oppression* of a poore *disgrace* so much, that he tooke more *paines* to *dye*,

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dye, than would haue serued to haue nourished life and spirit enough to haue out liued his *disgrace*. What *Foole* will call this *Cowardlinesse*, *Valour*? Or this *Basenesse*, *Humility*? And lastly, of these men which dye the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy*? but onely a *soft* and *supple* metall, made onely for *Cowardly solitariness*.



X.

*That a Wise Man is knowne
by much Laughing,*

Ride, si *sapis*, ô *puellaride*; If thou beest wise, laugh: for since the powers of discourse and Reason, and laughter bee equally proper vnto Man onely, why shall not he be onely

E

most

PARADOXES.

most *wise*, which hath most vse of *laughing*, aswell as he which hath most of *reasoning* and *discoursing*? I alwayes did, and shall vnderstand that *Adage* ;

Per risum multum possis cognoscere stultum, that by much *laughing* thou maist know there is a *Foole*, not , that the *laughers* are *Fooles*, but that among them there is some *Foole* at whom *wisemen* laugh : which moued *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that *she made Beholders laugh*: for *fooles* are the most laughed at , and laugh the least themselues of any. And *Nature* saw this faculty to be so necessary in *Man* , that *she* hath beene content that by *more causes* we should be importuned to *laugh* , than to the *exercise* of any other *power* ; for things in themselues utterly *contrary*, beget this effect ; for we laugh both at *witty* and *absurd* things : At both which sorts I haue seene Men *laugh so long*, and *so earnestly* , that at last they haue *wept* that they could laugh no more. And therefore the *Poët* hauing described the *quietnesse* of

PARADOXES.

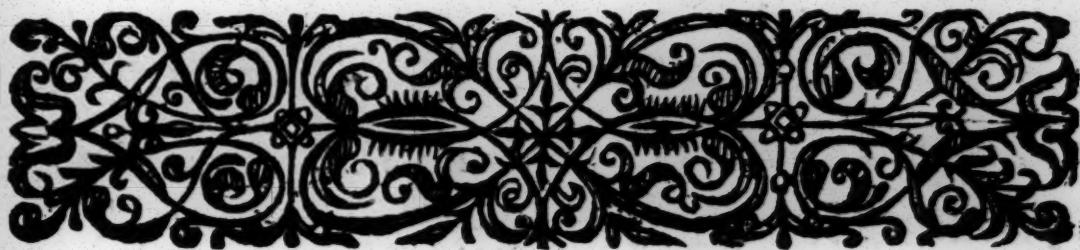
of a wise retired man, saith in one, what we haue said before in many lines; *Quid facit Canius tuus? ridet.* We haue receiued that euen the Extremity of laughing, yea of weeping also, hath beene accounted wisedome: And that *Democritus* and *Heraclitus*, the louers of these Extreames, haue beene called louers of wisedome. Now among our wisenemen I doubt not, but many would bee found who would laugh at *Heraclitus* weeeping, none which weepe at *Democritus* laughing. At the hearing of Comedies or other witty reports, I haue noted some, which not vnderstanding iests, &c. haue yet chosen this as the best meanes to seeme wise and vnderstanding, to laugh when their Companions laugh; and I haue presumed them ignorant, whom I haue seene unmoued. A Foole if he come into a Princes Court, and see a Gay man leaning at the wall, so glistening, and so painted in many colours, that he is hardly discerned, from one of the pictures in the Arras, hanging his body like an Iron-bound-chest, girt in and thicke ribb'd

PARADOXES.

with *broad gold laces*, may (and commonly doth) enuy him. But alas ; shall a *wiseman*, which may not onely not *enuy*, but not *pitty this monster*, doe nothing ? Yes, let him *laugh*. And if one of these *hot, cholerike firebrands*, which nourish themselues by *quarrelling*, and *kindling* others, spit vpon a *foole one sparke of disgrace* ; Hee , like a *thatcht house* quickly burning, may be *angry* ; but the *wiseman*, as *cold* as the *Salamander*, may not onely not bee *angry* with him, but not be *sorry* for him ; therefore let him *laugh* : so he shall bee knowne a *Man*, because hee can *laugh* ; a *wise Man* that hee knowes at *what* to *laugh*, and a *valiant Man* that he *dares* *laugh* : for hee that *laughs* is iustly reputed more *wise*, than at whom it is *laughed*. And hence I thinke proceeds that which in these later *formall* times I haue much noted ; that now when our *superstitious Ciuility* of *manners* is become a mutuall *tickling flattery* of one another, almost eue-
ry man affecteth an *humour* of *jesting*, and is content to be *deiect*, and to *deforme* him-
selfe,

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selfe, yea become foole to no other end that I can spye, but to giue his *wife* Companion occasion to *laugh*; and to shew themselues in promptnesse of *laughing* is so great in *wisemen*, that I thinke all *wisemen*, if any *wisemen* doe read this *Paradox*, will *laugh* both at it and me.



X I.

*That the gifts of the Body are better
than those of the Minde.*



Say againe, that the *body* makes the *mind*, not that it created it a *minde*, but *formes* it a *good* or a *bad mind*; and this *mind* may be confounded with *soule* without any violence or iniustice to *Reason* or *Philosophy*: then the *soule* it seemes

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seemes is enabled by our *body*, not this by it. My *Body* licenseth my *soule* to *see* the *Worlds beauties* through mine *eyes*; to *heare* pleasant things thorough mine *eares*; and affords it apt *Organs* for the conuiance of all *perceiueable delight*. But alas! my *soule* cannot make any *part*, that is not of it selfe disposed, to *see* or *heare*, though without doubt she beasable & as willing to see *behind* as *before*. Now if my *soule* would say, that shee enables any *part* to *tast* these *pleasures*, but is her selfe onely delighted with those rich *sweetneses* which her *inward eyes* and *senses* apprehend, shee should dissemble; for I see her often solaced with *beauties*, which shee sees through mine *eyes*, and with *musick* which through mine *eares* she heares. This *perfection* then my *body* hath, that it can impart to my *mind* all his *pleasures*; and my *mind* hath still many, that shee can neither teach my *indisposed* parts her *faculties*, nor to the best *espoused* parts shew it *beauty* of *Angells*, of *Musicke*, of *Sphærēs*, whereof she boasts the *Contemplation*.

PARADOXES.

plation. Are *Chastity*, *Temperance*, and *Fortitude* gifts of the *mind*? I appeale to *Physitians* whether the *cause* of these be not in the *body*; *health* is the gift of the *body*, and *patience* in *sicknesse* the gift of the *mind*: then who will say that *patience* is as good a *happinesse*, as *health*, when we must be extreamely *miserable* to purchase this *happinesse*. And for nourishing of *Ciuill societies* and *mutuall loue* amongst Men, which is our *chiefe end* while wee are men; I say, this *beauty*, *presence*, and *proportion* of the *body*, hath a more *masculine* force in begetting this *loue*, than the *vertues* of the *mind*: for it strikes vs *suddenlly*, and possesseth vs *immoderately*; when to know those *vertues* requires some *Judgement* in him which shall discerne, a *long time* and *conuersation* betweene them. And euen at *last* how much of our *faith* and *beleefe* shall wee bee driuen to *bestow*, to assure our *selues* that these *vertues* are not *counterfeited*: for it is the *same to be*, and *seeme vertuous*, because that he that hath *no vertue*, can *dissimble* none, but

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but hee which hath a *little* , may *gild* and *enamell* , yea and transforme much *vice* into *virtue*: For allow a man to be *discreet* and *flexible* to *complaints* , which are great *virtuous gifts* of the *mind* , this *discretion* will be to him the *soule* and *Elixir* of all *virtues* , so that touched with this, euen *pride* shalbe made *Humility* ; and *Cowardice* , honorable and wise *valour*. But in things *seene* there is not this *danger* , for the *body* which thou louest and esteemest *faire* , is *faire* ; certenly if it be not *faire* in *perfection* , yet it is *faire* in the same *degree* that thy *Judgment* is good. And in a *faire body* , I doe seldome suspect a *disproportioned mind* , and as seldome hope for a *good* , in a *deformed*. When I see a *goodly house* I assure my selfe of a *worthy possessor* , from a *ruinous weather-beaten building* I turne away , because it seemes either stuff'd with *varlets* as a *prison* , or handled by an *vnworthy* and *negligent Tenant* , that so suffers the *waste* thereof. And truly the *gifts* of *Fortune* , which are *riches* , are onely *handmaides* , yea *Pandars* of the *bodies pleasure* ; with their seruice

PARADOXES.

seruice wee nourish *health*, and preserue *dainty*, and wee buy *delights*; so that *ver-tue* which must bee loued for *it selfe*, and respects no further *end*, is indeed *nothing*: And *riches*, whose *end* is the *good* of the *body*, cannot bee so *perfectly good*, as the *end* whereto it leuells.



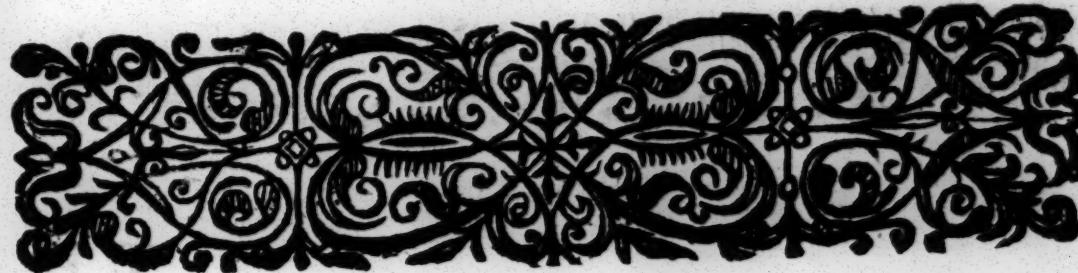
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PROBLEMES.



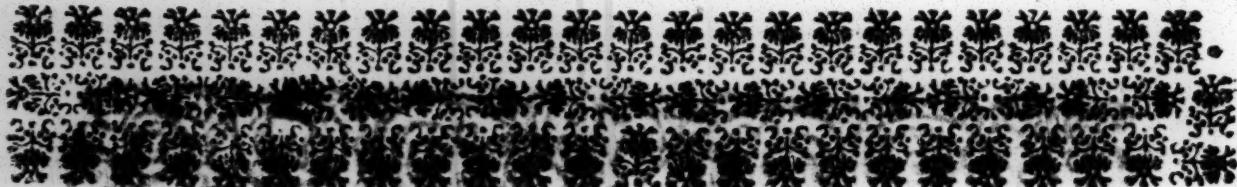
CERTAINE
PROBLEMS
WRITTEN BY
I. DONNE.



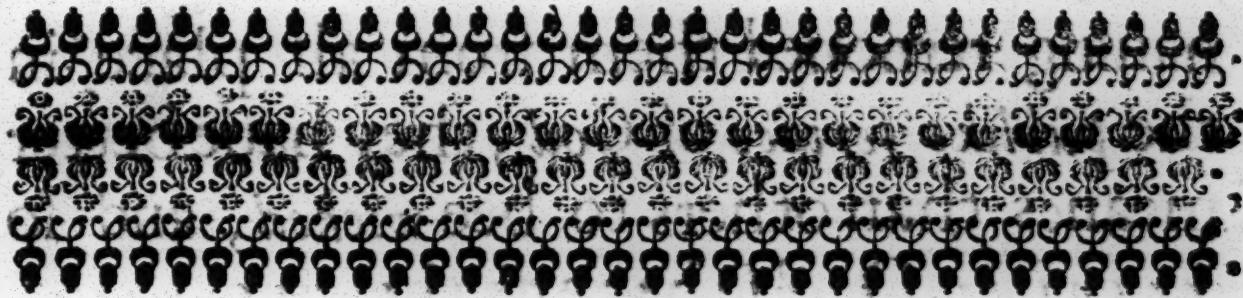


THE PROBLEMES.

- I. *Why haue Bastards best Fortunes?*
- II. *Why Puritans make long Sermons?*
- III. *Why did the Diuell reserue Iesuites till these latter Dayes?*
- IV. *Why is there more Variety of Greene, than of any other Colour?*
- V. *Why doe Young Lay-men so much study Diuinity?*
- VI. *Why hath the Common Opinion afforded Women Soules?*
- VII. *Why are the Fairest falsest?*
- VIII. *Why Venus Starre only doth cast a shadow?*
- IX. *Why is Venus Starre Multinominous, called both Hesperus and Vesper?*
- X. *Why are new officers least oppressing?*



PRO



PROBLEMES.

I.

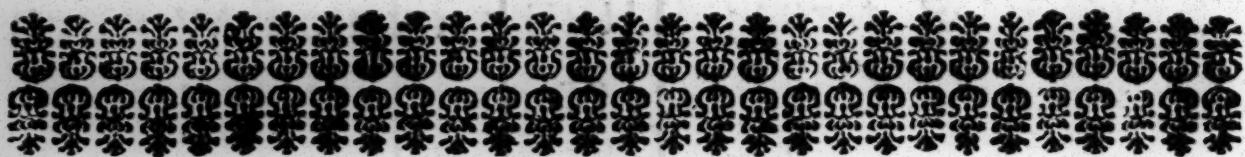
Why haue Bastards best Fortune?



S Nature (which is lawes pat-
terne) hauing denied women
Constancy to one, hath prouided
them with *cunning* to al-
lure many, and so *Bastards de iure* should
haue better *wits* and *experience*. But besides
that by *experience* wee see many *fooles* a-
mongst them; we should take from them
one of their chiefest helpes to *preferment*,
and we should deny them to be *fooles*; and
(that which is onely left) that *Women chuse*
worthier men than their husbands is false *de*
facto.

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facto, either then it must be that the *Church* hauing remoued them from all place in the *publike seruice of God*, they haue better meanes than others to bee *wicked*, and so *fortunate*: Or else because the two *greatest powers* in this *world*, the *Diuell* and *Princes* concurre to their *greatnesse*; the one giuing *bastardye*, the other *legitimation*: As *nature* frames and conserues great *bodies* of *Contraries*. Or the cause is, because they abound most at *Court*, which is the *forge* where *fortunes* are made; or at least the *shop* where they be *sold*.



II.

Why Puritanes make long Sermons?



T needs not for *perspicuousnesse*, for God knowes they are plaine enough: nor doe all of them vse *Sem-briefe-Accents* for some of them haue *Crotchets* enough. It may be

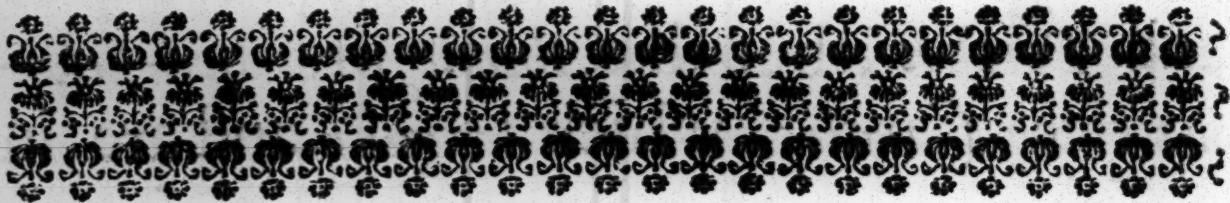
PROBLEMES.

be they intend not to rise like glorious Tapers and Torches, but like thinne-wretched-sicke-watching-Candles, which languish and are in a diuine Consumption from the first minute, yea in their snuffe, and stinke when others are in their more profitable glory. I haue thought sometimes that out of Conscience, they allow long measure to course Ware. And sometimes that usurping in that place a liberty to speake freely of Kings, they would raigne as long as they could. But now I thinke they doe it out of a zealous Imagination, that, *It is their duty to preach on till their Auditory wake.*



III. *Why*

PROBLEMES.



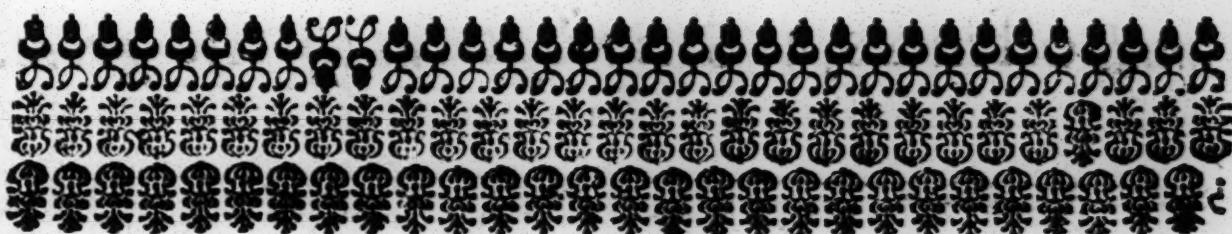
III.

*WVhy did the Diuell reserue fesuites
till these latter dayes.*

DI D hee know that our *Age* would deny the *Diuels* possessing, and therefore prouided by these to *possesse* Men and kingdomes? Or to end the *disputation* of *Schoolemen*, why the *Diuell* could not make *lice* in *Egypt*; and whether those things he *presented* there, might be *true*, hath he sent vs a *true* and *reall plague*, worse than those *ten*? Or in ostentation of the *greatnesse* of his *Kingdome*, which euен *diuision* cannot *shake*, doth he send vs these which *disagree* with all the rest? Or knowing that our *times* should discouer the *Indies*, and abolish their *Idolatry*, doth he send these to giue them *ano-*
ther

PROBLEMES.

tber for it ? Or peraduenture they haue
beene in the Roman Church these thousand
yeares though wee haue called them by
other names.



IV.

*Why is there more variety of
Greene, than of
other colours?*



T is because it is the figure of
youth, wherein Nature would
prouide as many Greene, as
youth hath Affections ; and so
present a Sea-greene for profuse masters in
voyages ; a Grasse-greene for sudden new men
enobled from Grasiers ; and a Goose-greene for
such Polititians as pretend to preserue the
G Capitoll.

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Capitoll. Or else Propbetically foreseeing an Age wherein they shall all *hant*. And for such as *misse-demeane* themselues a *willow-greene*; For *Magistrates* must aswell haue *Fasces* borne before them to *chastize* the *small offences*, as *Secures* to *cut off* the *great*.



V.

*Why doe young Lay-men
so much studie
Diuinity?*



Is it because others tending busily *Churches* preferment neglect studie? Or had the *Church* of *Rome* shut vp all our wayes, till the *Lutherans* broke downe their uttermost *stubborne dores*, and the *Caluinists* picked their inwardest and subtlest *lockes*? Surely the

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the *Diuell* cannot bee such a *Foole* to hope that hee shall make this study *contemptible*, by making it *common*. Nor that as the *Dwellers* by the riuer *Origus* are said (by drawing infinite *ditches* to sprinckle their *barren Countrey*) to haue exhausted and intercepted their *maine channell*, and so lost their more profitable course to the *Sea*; so wee, by prouiding euery *ones selfe*, *diuinity* enough for his *owne vse*, should neglect our *Teachers* and *Fathers*. Hee cannot hope for better *heresies* than he hath had, nor was his *Kingdome* cuer so much aduanced by *debating Religion* (though with some *asperfions of Error*) as by a *Dull* and *stupid security*, in which many *grosse things* are swallowed. Possible out of such an *Ambition* as we haue now, to speake *plainely* and *fellow-like* with *Lords* and *Kings*, wee thinke also to acquaint our selues with *Gods secrets*: Or perchance when wee study it by *mingling humane respects*, *It is not Diuinity*.

PROBLEMES.



VI.

*Why bath the Common Opinion
afforded Women soules?*



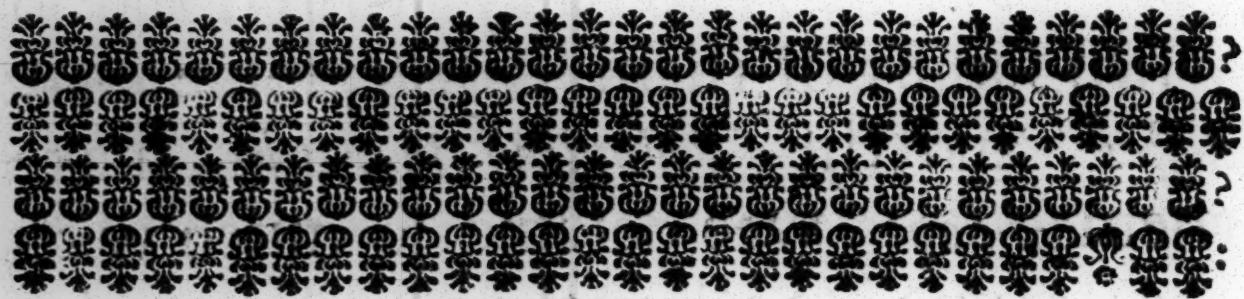
Tis agreed that wee haue not so much from them as any *part* of either our *mortall soules* of *sense*, or *growth*; and wee deny *soules* to others equall to them in all but in *speech* for which they are beholding to their *bodily instruments*: For perchance an *Oxes* heart, or a *Goates*, or a *Foxes*, or a *Serpents* would speake iust so, if it were in the *breast*, and could moue that *tongue* and *lawes*. Haue they so many *aduantages* and *meanes* to hurt vs (for, euer their *louing* de-stroyed vs) that we dare not *displease* them, but

PROBLEMES.

but giue them what they will ? And so when some call them *Angells*, some *Goddeses*, and the *Palpulian Heretikes* make them *Bishops*, wee descend so much with the stremme, to allow them *soules* ? Or doe we somewhat (in this dignifying of them) flatter *Princes* and *great personages* that are so much *gouerned* by them ? Or doe wee in that *easinesse*, and *prodigality*, wherein wee daily lose our owne *soules* to wee care not whom, so labour to perswade our selues, that sith a *woman* hath a *soule*, a *soule* is no *great matter* ? Or doe we lend them *soules* but for *use*, since they for our sakes, giue their *soules* againe, and their *bodies* to boote ? Or perchance because the *Diuell* (who is all *soule*) doth most *mischief*, and for *conuenience* and *proportion*, because they would come neerer him, wee allow them some *soules*, and so as the *Romans* naturalized some *Prouinces* in reuenge, and made them *Romans*, onely for the *burthen* of the *Commonwealth*; so wee haue giuen *women* *soules* only to make them capable of *Damnation* ?

VII. *Why*

PROBLEMES.



VII.

Why are the Fairest, Falsest?



Meane not of false Alchimy Beauty, for then the question should be inuerted, *why are the Falsest, Fairest?* It is not on-
ly because they are much so-
licitated and sought for, so is gold, yet it is not so common; and this suite to them, should teach them their value, and make them more reserued. Nor is it because the delicatest blood hath the best spirits, for what is that to the flesh? perchance such Constitu-
tions haue the best wits, and there is no pro-
portionable subiect, for Womens wit, but de-
ceipt? doth the mind so follow the tempera-
ture of the body, that because those Comple-
xions

PROBLEMES.

xions are aptest to change, the *mind* is therefore so? Or as *Bells* of the *purest metall* retaine their *tinckling* and *sound* longest; so the *memory* of the last *pleasure* lasts longer in these, and disposeth them to the next. But sure it is not in the *Complexion*, for those that doe but *think* themselues *faire*, are presently inclined to this *multiplicity* of *loues*, which being but *faire in concept* are *false indeed*: and so perchance when they are *borne* to this *beauty*, or haue *made* it, or haue *dream'd* it, they easily beleue all *Addresses* and *Applications* of euery *Man*, out of a *sense* of their owne *worthinesse* to bee directed to them, which others *lesse worthy* in their owne thoughts apprehend not, or discredit. But I *think* the *true reason* is, that being like *Gold* in many properties (as that *all* *snatch* at them, but the *worst* *possesse* them, that they care not how *deepe* we dig for them, and that by the *Law of Nature, Occupanti conceditur*) they would be like also in this, that as *Gold* to make it selfe of vse admits *Allay*, so they, that they may be *irtractable, mutable,* and

PROBLEMES.

and currant, haue to their allay *Falshood*.



VIII.

*Why Venus-starre onely doth
cast a shadow?*



Si t because it is *neerer* the *earth* ?
But they whose *profession* it is to
see that nothing bedone in *heauen*
without their *consent* (as Re-
faies in himselfe of *Astrologers*) haue bid
Mercury to bee *neerer*. Is it because the
workes of *Venus* want *shadowing*, *couering*, and
disguising ? But those of *Mercury* needs it
more ; for *Eloquence*, his *Occupation*, is all
shadow and *colours* ; let our *life* be a *sea* , and
then our *reason* and *Euen* *passions* are *wind*
enough to carry vs whether we should go,
but *Eloquence* is a *storne* and *tempest* that mis-
carries :

PROBLEMES.

carries : and who doubts that *Eloquence* which must perswade *people* to take a *yoke* of *soueraignty* (and then beg and make *lawes* to tye them *faster* , and then giue money to the *Inuention* , repaire and strengthen it) needs more *shadowes* and *colouring* , than to perswade any *Man* or *Woman* to that which is *naturall*. And *Venus markets* are so *naturall*, that when we solicite the best way (which is by *marriage*) our perswasions worke not so much to *draw* a *woman* to *vs*, as against her *Nature* to draw her from all *other* besides. And so when we goe against *Nature*, and from *Venus-worke* (for *marriage* is *chastity*) we need *shadowes* and *colours* , but not else. In *Seneca's* time it was a course, an *vn-romane* and a *contemptible* thing euен in a *Matrone*, not to haue had a *loue* beside her *husband* , which though the *Law* required not at their hands , yet they did it *zealously* out of the counsell of *Custome* and *fashion*, which was *venery* of *Supererogation* :

Et te spectator plusquam delectat Adulter,
saith *Martial*: And *Horace*, because many

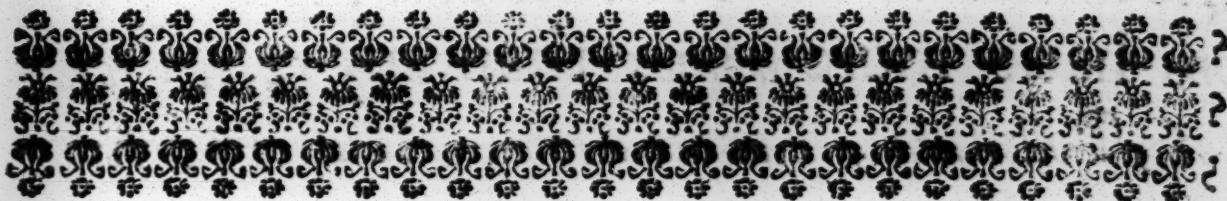
PROBLEMES.

lights would not shew him enough, created many *Images* of the same *Object* by wainscoting his chamber with looking-glasses: so that *Venus* flyes not *light*, so much as *Mercury*, who creeping into our *understanding*, our *darkenesse* would bee defeated, if hee were perceiued. Then either this *shadow* confesseth that same darke *Melancholy Repentance*, which accompanieth; or that so *violent fires*, needes some *shadowy* refreshing, and *Intermission*: Or else *light* signifying both *day* and *youth*, and *shadow* both *night* and *Age*, shee pronounceth by this that shee professeth both all *persons* and *times*.



IX. *Why*

PROBLEMES.



IX.

Why is Venus-Starre multi-nomious, called both Hesperus and Vesper?

HE Moone hath as many names, but not as she is a starre, but as she hath diuers gouernments; but Venus is multinomious to giue example to her prostitute disciples, who so often, either to renew or refresh themselues towards louers, or to disguise themselues from Magistrates, are to take new names. It may be she takes new names after her many functions, for as she is Supreme Monarch of all Sunnes at large (which is lust) so is she ioyned in commission with all Mythologicks, with Juno, Diana, and all others for Marriage. It may bee because of

PROBLEMES.

the diuers *names* to her selfe, for her *Affecti-
ons* haue more *names* than any vice: scili-
cet; *Pollution*, *Fornication*, *Adultery*, *Lay-
Incest*, *Church-Incest*, *Rape*, *Sodomy*, *Mastu-
pration*, *Masturbation*, and a thousand others.
Perchance her diuers *names* shewed her ap-
pliableness to diuers men, for *Neptune* di-
stilled and wet her in *Loue*, the *Sunne*
warmes and melts her, *Mercury* perswaded
and swore her, *Jupiters* authority secur'd,
and *Vulcan* hammer'd her. As *Hesperus* she
presents you with her *bonum vtile*, because
it is *wholesomest* in the *morning*: As *Vesper*
with her *bonum delectabile*, because it is *plea-
santest* in the *Euening*. And because *industri-
ous* men rise and indure with the *Sunne* in
their *ciuill* businesses, this *starre* calls them
vp a little before, and remembers them a-
gaine a little after for her businesse; for
certainely;

Venit Hesperus, ite capella:
was spoken to *louers* in the persons of
Goates.

X. *Why*

PROBLEMES.



X.

Why are New Officers least oppressing?

VS T the old Prouerbe, that *Old dogges bite sorest*, bee true in all kind of *dogges*? Me thinkes the fresh *memory* they haue of the *mony* they parted with for the *place*, should hasten them for the *re-imburſing*: And perchance they do but seeme easier to their *suitors*; who (as all other *Patients*) do account all change of paine, easie. But if it bee so, it is either because the *sodaine ſenſe* and *contentment* of the *honour* of the *place*, retards and remits the *rage* of their *profis*, and ſo hauing stayed their *ſtomackes*, they can forbear the ſecond *course* a while: Or hauing

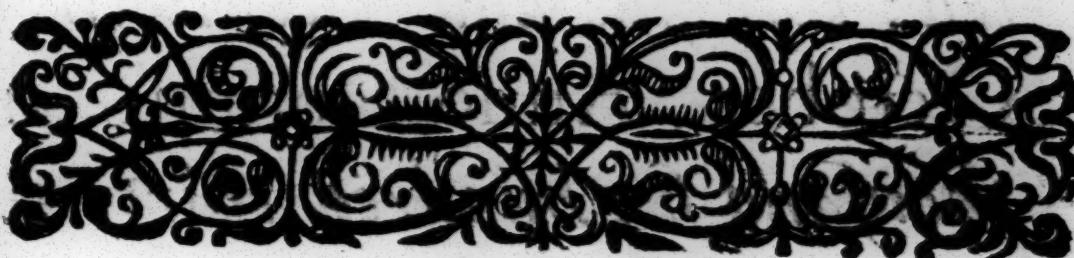
PROBLEMES.

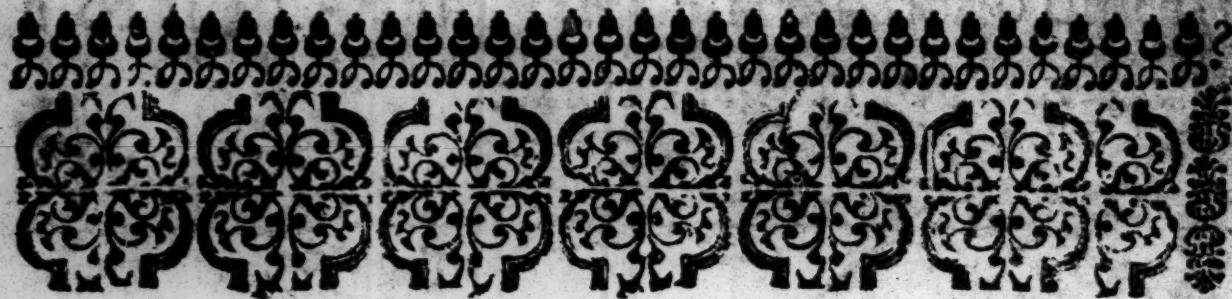
hauing ouercome the *steepest* part of the *hill*, and clambered aboue *Competitions* and *Oppositions* they dare loyter, and take breath: Perchance being come from *places*, where they tasted *no gaine*, a little seemes much to them at first, for it is long before a *Christian conscience* overtakes, or strayes into an *Officers heart*. It may be that out of the generall *diseas*e of all men not to loue the *memory* of a *predecessor*, they seeke to disgrace them by such *cafnesse*, and make good *first Impref- fions*, that so hauing drawne much *water* to their *Mill*, they may afterwards *grind* at ease: For if frō the rules of good *Horse-man- fhip*, they thought it wholesome to *jet* out in a moderate *pace*, they should also take vp towards their *Journey's end*; not mend their *pace* continually, and *gallop* to their *Innes- doore*, the *Graue*; except perchance their *conscience* at that time so touch them, that they thinke it an *Iniury* and *damage* both to him that must *sell*, and to him that must *buy* the *Office* after their *death*, and a kind of *dilapidation* if they by continuing *honest* should

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should discredit the *place*, and bring it to a lower-rent, or *under-value*.

FINIS.





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HENRY HERBERT.

